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The Orthodox Herald

Celebrating our 44th year

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ST. VLADIMIR

Where is your baptismal record? How does it read? Would anyone know that you were baptized? What actions have you taken to show this?

On July 15/28 we remember St. Vladimir the Great. He was a Grand Prince who ruled at the end of the 10th century (980-1015) in the city of Kiev. He was baptized in the year 988 when he was about 32 years old. As was the custom in those days the people of the territory were encouraged to accept the religion of the ruling prince. It is from this date that we celebrate the conversion of Rus to Christianity. He is numbered among those "equal to the Apostles."

We are told that Vladimir decided to change the pagan religion of his nation. He sent out ten emissaries to different countries to study the various religions and decide which one was the best.

When they attended the Divine Liturgy at St. Sophia Cathedral in Constantinople the splendor of the service amazed them. They were especially touched by the carrying of the Holy Gifts in procession to the altar while the Cherubim Hymn was being sung.

They were also impressed with the fervor of the litanies with their numerous petitions. They were astonished by the deacons and subdeacons coming from the sanctuary with lighted torches in their hands and with their robes looking like white linen wings on their shoulders. The people responded heartily to the petitions with "Kirie Eleison!" How timidly we now sing the "Lord have Mercy" and treat the litanies like intermission time to sit down wearily into our pews!

The emissaries returned home full of enthusiasm and without mentioning the other religions spoke glowingly about the Orthodox liturgy, faith, and hospitality shown by the Patriarch and other faithful.

Great Prince Vladimir listened to their reports and then asked: "Where shall we

(Continued on Page 15, Col. 3)

When everything seems hopeless
And life is hard to bear
Just find a quiet corner
And say a special prayer.

THE FOURTH OF JULY

As a whole, the men who guided the course of the War of Independence and the formation of the United States were indubitably religious. They believed firmly that God, their "Creator," Whose guidance of events was "Providence," was with them.

This is being pushed aside in discussions on Church-State and religious freedoms. It has even become fashionable to diminish George Washington's capacities as a general and to dismiss his churchmanship as conventional. Such a view is false. At the news of Washington's death, Napolean bowed his head. He knew what a soldier was. The last public appearance Washington made was at a vestry (committee) meeting of his parish church.

Religion was very much a part of life in the early days of our nation. On his inauguration day, Washington insisted on taking the oath with his hand on the Bible, and retreated afterward to St. Paul's Chapel for prayers and the Te Deum (Molehen). Whatever the "separation" of Church and State may now mean, at least we know what it meant to Washington who is rightly called the Father of our country. It did not mean that the "powers to be" had nothing to do with God. On the contrary, Washington thought and fervently believed (he states it over and over again in his private correspondence and public utterances) that God in His Providence had everything to do with the United States becoming what it was, and with his own personal duties as its leader and servant.

Congress should make no laws respecting the "establishment" of religion – as the Church of England was legally established in Virginia and the Roman Catholic Church in Maryland – but Washington would have considered

(Continued on Page 15, Col. 3)

WINTER GRACE

The other day I went into an office building which was fronted by a three-story window. It was a washing nightmare. There were two men valiantly trying to get it clean. The area that was cleaned was bright and looked out on a beautiful Chinese Cherry tree in bloom. The tree looked so dull through the uncleaned part, how like our souls!

They often get gloomy because the windows of our lives are grim and dirty. Our thoughts and feelings may not be impure and ugly but they have lost the good clean cheer of spiritual vitality! Only a positive Christ-like cheer can keep our vision pure and clear. Living without that is like peering through a pane of glass that is covered with scum and dirt. Is it any wonder that we lose the vision splendid? And when we get older, there is more time for the pane of our vision to get dirty.

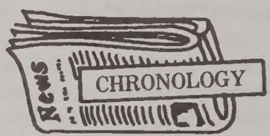
Perhaps, the most gallant words ever spoken are recorded in St. John's gospel which the Apostle quotes Christ as saying: "In the world you shall have tribulation; but be of good cheer, I have overcome the world." (John 16:33)

In the very shadow of His Cross Jesus knew how to keep His inner vision clear, pure and clean. Against the odds of evil, He knew how to keep steady and sweet within. Jesus uttered these words as He and His Disciples were leaving the Upper Room after the Last Supper. With disappointments crowding in upon Him and the horror and humiliation of the cross before Him, Jesus still drew from within Himself this masterful cheer.

Good cheer has as its ingredients a full measure of faith and courage, plus an equal amount of patience and love. How can one have good cheer without an underlying faith in God? How can one be courageous in the face of outward defeat unless he has a brave heart? How can one be hopeful if he is not trustful about God in his life? How can one keep steady when pains and illness come unless he

(Continued on Page 15, Col. 1)

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JULY 1995

THE ORTHODOX PRESENCE IN ISRAEL is being challenged and ignored. The Patriarchate in Jerusalem is being excluded from talks concerning the status of places of worship although the Orthodox Church controls approximately 70% of these places of worship. Control of Moslem religious institutions would be given to King Hussein of Jordan, under a new framework being worked out, while it was suggested that Jordan and the Vatican should control all places of worship in the ancient city.

VOLUNTEERS with various capabilities are needed to do mission work in foreign countries. Contact Orthodox Christian Mission Center, P.O. Box 4319, St. Augustine, FL 32085 or better call 904/829-5132.

MARRIED SAINTS OF THE CHURCH is available for $6.95 from St. Xenia Skete, P.O. Box 200, Wildwood, CA 96076-9702. It is an answer to the question: Christ blessed the Marriage at Cana, but what happened to the bridegroom whom Orthodox tradition names Simon Zealotes? His life and that of 300 other married saints are given in this book.

A SOURCE FOR INFORMATION on Russian Orthodox Choral Music is Musica Russica, 27 Willow Lane, Madison, CT 06443 or call 1-800-326-3132. They can furnish books about music and conducting, tapes, and scores of famous composers. They can take the music you have and set it by computerized music typesetting.

THERE ARE OVER 12,000 Orthodox Churches in the Ukraine divided into three jurisdictions. Besides this there are over 20 monasteries and six seminaries. Over 90% of those who believe in God are Orthodox, 6% are Greek Catholic in union with Rome. These are primarily Lemko people, who were resettled in the Lvov region.

ORDER <u>THE ORTHODOX HERALD</u> now for use in your Religious or Bible Classes this fall. We will start with the September issue if you specify this on your order.

THE PAN-ORTHODOX CLERGY OF MONTANA have formed an association. There are Greek, Serbian, and OCA parishes in the state.

A MINI-CENSUS will be held in part of Poland for the first time since 1931. It will include a question asking citizens to indicate their ethnonational heritage. The answer "Lemko" will be tabulated as a distinct category differing from "Ukrainian." The mini-census will offer some indication of Lemkos in present day Poland; if the sample includes southern Poland.

AN ORTHODOX YOUTH CHOIR has formed in the Northeast U.S. consisting of youths 13-18 years of age. Contact Tina Rhodes, 2420 Stanwood St., Philadelphia, PA 19152 or call 215/338-9888.

THE ARCHIVES about Russia's role in Alaska and about the Orthodox Church are held in three places: the Kodiak Alaska Seminary, The Russian Church Archives Collection at the Library of Congress and in the Archives of the Orthodox Church of America in Oyster Bay, N.Y.

THE RIGHT TO CHURCH PROPERTIES IN POLAND is heating up. The Orthodox want the Roman Catholics to drop claim to the 500 year Orthodox Suprasl Monastery and an abandoned cemetery in Zamosc among many other Orthodox properties.

ICONS OF THE FOUR NEW NORTH AMERICAN SAINTS may be obtained from OCPC, Box 588, Wayne, NJ 07470-0588.

SEMINARS AND RETREATS, especially for college students, are held throughout the year at Rose Hill, P.O. Box 3126, Aiken, SC 29802 or call 803/641-1614. A college is in the planning stage. The staff is Orthodox and the chaplain is in the Antiochian Diocese.

THE HISTORIC SAN JOSE MISSION has become the temporary home for St. Innocent Orthodox Parish of Fremont, CA. St. Innocent, who was at the time Bishop of Alaska, spent three days in 1836 as a guest at the Mission.

THE CARPATHO-RUSYN SOCIETY is a new organization founded by several young twenty-something people. It is now accepting membership for 1995-96. If you are of Carpatho-Russian, Rusyn, Lemko, Galician, etc. heritage, you would find their newsletter genealogy services and cultural/social activities interesting. Write to 125 Westland Dr., Pittsburgh, PA 15217 or call 412/682-2869.

ALL CATHOLICS HAVE BEEN ASKED TO PRAY that the Catholic and Orthodox Churches be united by the year 2000. Pope John Paul II sent a message to Patriarch Bartholomew informing him of this. Patriarch Bartholomew received a Doctorate in the 1960's from Rome's Pontifical Oriental Institute, which is operated by the Jesuits. Students are required to take courses at the Institute and at other seminaries and universities while in residence.

THE ESTONIA ORTHODOX CHURCH has wishes to have its autonomy returned and has asked the Ecumenical Patriarch to discuss the matter with the Moscow Patriarch. This was done in February. The Church in Estonia has 80 parishes and about 30,000 to 40,000 souls. Is a pattern being established by the Patriarch – first Athos, then the Ukrainians, then Estonia, where next? Is Orthodoxy being divided into those with Patriarch of Constantinople and others?

APPLICATIONS FOR TEACHING at the Patriarch Athenagoras Orthodox Institute for the academic year 1996-97 will be taken until Dec. '95. Call 510/649-2450 or write Hearst Ave., Berkeley, CA 94709 for more info.

•Winter Grace

has a heart of love?

There is no easy way to good cheer. It must be born of faith, courage, patience and love. Everything must have been collapsing at Jesus' feet that night, but He had the faith that could not be beaten. He had a courage that would not wilt, and His patience with others was born of love.

In the long walk between the darkened walls of the Upper Room and the gloomy stillness of Gethsemane, we hear the soft cadence of eleven men and their Master as they trod across the brook Kidron to rest and pray. The words of "Good Cheer" must have still been ringing in their ears bringing warmth to their souls.

God cannot do much for us when our inner vision is dirty and distorted. His world may be full of beautiful color but if we live behind soiled windows He cannot reach us with His Glory. The hands of God are tied and bound in helplessness when man's inner light is darkened. How truly Jesus spoke of these things in the words of the gospel we hear read on the Third Sunday after Pentecost (July 2). "The light of the body is the eye: if therefore your eye is good, your whole body will be full of light But if your eye is bad, your whole body will be full of darkness If therefore the light that is in you is darkness, how great is that darkness!" (Matt 6:22-23)

PRESS FUND

Thank you, a Spasebo, to all of you who are helping us to keep publishing. It was good to meet some of you at St. Tikhon's Monastery and to receive notes of encouragement from you. We like when you tell us which article you enjoyed or found interesting as it helps us plan our future issues. Thank you again: Ann Worobey, Anonymous (2), Dorothy Demianovich, Mary Kochmaruk, Katherine Pappas, Antoinette Kiehart, Mr. and Mrs. Robert C. Kulenic, Adelaide Vogt, Mary Bohurjak, Eugenia Kribales, C.N. Leftheris, Irene Black, Olga Kasper, Betty Vincent, Ann Daly, Josephine Chichilla, Rosemary Hill, Irene Allen, Helen Cudlic, Ann O'Brien, Louis Adamov, Olga Peck, Ethel Watlock. Anna Borovoy in memory of husband Victor and friend Vera Michnevich. Mary Yacos in memory of V. Rev. John Oleynick, Sr. Fr. Basil Micek in memory of Fr. Adam Krell. Victor Karaway in memory of mother Iliana. Mary Ann Carmack for all veterans who have entered "eternal sleep." Helen Cudlic in memory of husband George and daughter Nancy. The Spack and Herbert families of So. Philadelphia for health of George Brozina on occasion of his birthday and Names day in May.

FIGS

"In that day, says the Lord, everyone will invite his neighbor under his vine and under his fig tree." RSV Zech. 3:10.

Figs have been cultivated in the Near East since Neolithic Times (5000 B.C.). They probably originated in Northwest Turkey where the wild figs were first domesticated. The Hebrew word is *teenim* for the mature fruit and *teenah* for the tree. Other words are used for the early fruit. The fig is the first fruit mentioned in the Bible (Gen. 3:7) and with a total of 67 references is the most common fruit in both the Old and New Testaments.

Figs were an important daily food source, which because of their high sugar content (dextrose) can be dried and kept for extremely long periods without bacterial or fungi growth. They were pressed in cakes and like raisins were delicacies offered as gifts. The fig and its vine are numbered among the 'seven species' which symbolize prosperity and peace (Micah 4:4). They are used to describe the fertility and abundant of Palestine (Deut. 8:08) and when the fig trees were destroyed, doom came on the nation or man (Ps. 105:33, Is 34:4). Fig leaves were woven into aprons by Adam and Eve to cover their bodies after they had eaten of the tree of knowledge. The story is often depicted in religious art.

There two sexual forms of the fig, the wild or male form and the cultivated or female form. Wild figs have both male and female flowers whereas cultivated figs have only female flowers, both species require pollination by insects usually the *Blastophaga psenes* wasp. Whereas the wild fig produces fertile seeds, the cultivated fig does not and depends solely on man for its propagation. The fig tree produces a small green fruit before the leaves appear; although it is inferior to the mature fruit which appears in June through September it was an important food source in ancient times. The green fruit is usually blown off the tree during the spring, but if it does not appear the tree will not yield a crop later in the year. The lack of this early fruit led Jesus to curse the fig tree at the time of his passion. (Mt. 21 and Mk. 11)

Larry R. Sherman, Ph.D.
Dept. of Chemistry
University of Scranton

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It doesn't pay to speed, but you do.

•St. Vladimir

be baptized?" He was soon baptized as were his twelve sons. He not only embraced Christianity but he cut all ties to his past pagan religion; he proceeded to destroy the idols and monuments of paganism in Kiev and began to build churches throughout his dominion and sent priests and clergy to staff them. He also established schools and practiced Christian charity. A complete turnabout.

His Baptismal certificate – was he given one?

It is almost incidental for he acted upon his baptismal vows and wrote a testament in his By-laws about his baptism: "In the name of the Father and of the Son and of the Holy Ghost, I, the Great Prince Vasily, named Vladimir, the son of Sviatoslav, grandson of Igor, and the blessed Olga, received Holy Baptism from the Greek Czars Constantine and Vasily and Patriarch Fotius. I took the first Metropolitan to Kiev for all of Rus, who then baptized the whole Rus land."

•The Fourth of July

it heathenish and blasphemy to fail to acknowledge the "Creator and Preserver of all mankind."

For Washington, the Revolution was a practical matter. Had it failed he would have been hung and Mt. Vernon destroyed. But it was more than that Washington fought for his land; he fought for his honor; he thought a principle of justice was at stake, and he saw that the colonies must determine their own future on this continent. But the greatest thought he had and acted upon was that God had a hand in all of it.

This Fourth of July it is important for us to remember that religion was important in the formation of our country, don't let the bashing it is taking at the present time let you forget this.



ETHNIC CHUCKLE

Dorohaya Tyotya Mareyah,

Yah feeling taka dumb. Yah nepeesala note doh insurance company ee ohnee calling me no nah telephone boh ohnee neh mohlee understand me note. Yah take upset ee taka embarassed zhe yah dumam yah better learn good English.

Yah remembered zhe papa peeshol doh night school nah citizenship papers toh yah decide zhe yah peedo doh night school. Yah peeshla doh scholee registrovatee nah night school ah ohne me poveelee zhe ohne teper kleechute neh night school noh Continuing Education.

Kolee yah poh registrovala yah decided to go to K mart kupetee tablichku ee pencil. Takee selection paper ee pencils you wouldn't believe.

Yah peeshla doh scholee pervee day. Shitko peeshlo barz dobree. A me teacher tachee krasnee (good looking) zhe yah decided to change me hairdressing appointment ot Friday doh Tuesday kolee mayou class. EE yah peeshla do K mart kupetee novee pant suit. Yah want to looking pretty good.

Preshhol time nah second class. Yah feeling yak staree veteran. Yah putting me notebook oo brief case yak druhee studentee. Noh yah mala takee time zhe yah dumam zhe yah scrazooyou. Preshlo doh spelling class. Me teacher ask one students one by one to spell words. My turn. Ohn kazhey-spell knife. Yah dumam ee dumam ee kazhoo - NIFE. Ohn corrected me - KNIFE. Ok yah dumam. Yak something eeday na N yah put KN. Preesoh me turn again. Teacher said spell nose. Ah, yah feeling take smart - Yah kazhoo KNOSE. Ohn me povee-wrong. Ah yah yehmu kazhoo I'm right. You say KNIFE teper gotta be KNOSE. Shitkee druhee studentee tak laughing nah menee zhe yah dostala taka flustered. Me face turned red. Yah not know shto robitee. Yah taka happy kolee time to go home.

Nah third class yah mala yesstyeh more trouble. Teacher asked me - Do you know your lesson? Yah answer - no. Ohn kazhe write my know and your no. Yah kazyu NO, NO. Ohn corrected me - KNOW, NO. Yah taka mad. Yah dumam zhe ohn thinking tah yah taka dumb bell. Yah kazhyu him - You can't fool me. NOW - now. If you want me to put K before NOW it cannot be NO.

Yah taka confused. Yah dumam zhe yah neh going to continuing me education boh yah getting taka mixed up. Yah barz worried zhe yah neh budoo znatee yak peesatee vam tak dobree po ruskee yak yah teperh - writing. Buday hymba vam cheetatee me peesmo doh krayanam because yah budoo matee so many mistakes.

Doing good po nashemoo
Budte zdvovee,
Hanya



St. Catherine's Church in the late 19th century, showing bell tower which awaits restoration.

The Church of the Great Martyr Catherine in central Moscow has been designated as the Representation Church of the Orthodox Church in America. It will service the hundreds of American Orthodox living and working in the Moscow area.

The church was built in the 18th century. The bell tower, which had its top two tiers removed in 1931, is the central building and with time will house a chapel to the North American saints. The "summer" church to the east of the tower was built in 1766 to mark the accession to the throne of Catherine II. The "winter" church on the other side of the tower was dedicated to the icon of Christ "Not Made By Human Hands." Built in 1872, it contains two chapels: one dedicated to St. Nicholas of Myra, the other to St. Alexander Nevsky.

The wall and fence surrounding the church were forged in 1730.

During the Communist era, the church was closed, the icons on the walls were covered with grey paint but are still somewhat visible. Everything else was removed or destroyed.

The sunlight of love will kill all the germs of jealousy and hate.

Dabs of Thoughts

You may have remembered being called a Malo-Ros or Little Russian. This is an honorable name. The Greeks distinguished their country between a "Greater" and a "Minor" part. The "Minor" was the central and main part of the country, and the "greater" included later additions or acquisitions. So Athens and Sparta were in Minor Greece, and newly conquered territories made up Greater Greece. In the same way, Asia Minor was considered the base, the citadel and later acquisitions made up Greater Asia. Thus "Little-Russia" denoted the center and the oldest cradle of the Russian people, the central and sacred place from which the formation of the whole of Russia began.

Now it's too hot to do a job it was too cold to do two months ago.

Membership in the Orthodox Church has two distinct but frequently confused meanings. All persons who have been baptized and chrismated are communicant members of the Church. Parish membership, however, is counted most frequently by persons over 21 than by communicants, because they are the voting members of the parish congregation. This fact gives rise to unreliable statistics.

Until 325 during prayer, Christians turned to face Jerusalem. Orthodox churches are still built to orient with the altar at the east end making the prayers facing that direction. People are buried with their feet toward the east so that when they rise on the Day of Judgment, they shall face the east.

Sin Christians used to hate it, fear it, flee from it – grieve over it. But the shadow of sin has now faded from our consciousness.

Doubt digs the grave of faith.

Talking with people who were raised in isolation from their ethnic background always makes me sad. They seem like ghost ships, untethered by heritage, undirected by legacy, adrift in the world with no way to read the seas, no understanding of the signs.

Some people seem to think their ideas are right simply because they have had them so long.



EDITORS' NOTES



We have been writing about the concern church people have for the intrusion of cults and other religions into European countries which are primarily Orthodox. They are doing their mission work not only in big cities where they rent large stadiums for meetings and rallies but also in small villages. According to letters we receive, they are getting results. We have to remember that for several generations religion was looked upon with scorn and denounced in Eastern Europe. People now have little knowledge about spiritual matters and are influenced by almost any smiling person with a Bible in their hand. Many people and organizations from America are sending help of all kind to these our "blood brothers."

However, bits of information have been reaching us that were in themselves not of concern but when a pattern was formed and these bits fit together we find that the invasion into Orthodoxy is not occurring only in Europe, it is emptying our churches of young people also. We have talked to some of these baptized Orthodox who have joined charismatic or fundamentalist churches. They are committed to their new religions. Why did they leave their Orthodox Church? It had nothing to do with faith or dogma or calendar or language used or assessments. It had to do with hospitality. They were invited to the charismatic services and various classes and once there were treated with friendliness. Contrast this with most Orthodox parishes. They function as a group of individuals who may come together for an hour on Sunday; they really are not part of a congregation. They don't speak to anyone but hurry home for some unknown reason. Worst still, if a parish does have a coffee hour, a stranger may be approached by an assigned greeter at most and must look around for someone to speak to.

Where has the hospitality gone for which our Russian people were so praised? Those of us who are older remember our parents bringing people home from church and sharing the little they had with them.

We will be making another Heritage Tour this September, and if last year's experience is any indication of what awaits us this time, we will, as did members of the last Heritage Tour, be overwhelmed by the hospitality shown by distant relatives or people who we didn't know but had received their name and address from someone in this country.

Many of our Heritage Tour 1994 members met for a reunion at St. Tikhon's Monastery pilgrimage in May. They felt blessed as in a period of one year they had attended the Canonization of St. Maksym in Gorlice, Poland (Lemko region) and were able to visit the relics of St. Alexis at St. Tikhon's. Some are planning to go on the 1995 tour and hope to renew acquaintances with the hospitable people they had met in 1994.

Protopresbyter Basil
and Matushka Nina Stagen

MISSION FUND

Copies are going to places in the world other than Alaska to help in Mission work. Helping are Mary Spak, Ann Daly, Ann Worobey, Mr. and Mrs. Robert C. Kulenic, Louis Adamov, Eugenia Kribales, Ethel Watlock, Irene Black, Anonymous (2). Edward Rodusky in memory of his wife Anne, who died on April 13. Vera Meiss in memory of her parents and sister.

In the mountains during the summer months when we awaken in the morning we find the horizon a wall or curtain of mist and fog, hiding the whole landscape. Then after an hour or two the curtain of vapor begins slowly to lift and rise, disclosing the realities, the abiding things – trees, fields, the creek flowing melodiously away, the everlasting hills. So it is in life that the thought and vision and reach of a person are often centered on those things which are but vapor and mist, and which veil the great realities of our existence

NEEDS REPEATING

While the Communists still ruled in the Soviet Union, there was a young priest who served in a cemetery church. Actually the building was divided and he had the use of only part of it. He was very concerned about the spiritual life of the young people who visited his church. He started to preach practical hard-hitting sermons. Instead of turning people away, people attended in droves. He became so popular that it frightened the authorities and he was subsequently harassed and denounced. This priest was Fr. Dimitri Dutko. Here is how he answered a question that was put to him. It is more relevant to us today than it was when given.

QUESTION: Father Dmitri, you're too strict. If you go on this way, people will stop listening to you. Remember, this is the 20th century. Certain indulgences are necessary.

RESPONSE: We're afraid of strictness. We're afraid of life's difficulties. We consider an easy life to be the height of blessedness. But let's be critical of ourselves. We've already been indulgent with ourselves. We've broken with the Church. But the result is crime, corruption, disappearance of family, dissatisfaction with life in general. No. In order to renew all things, we've got to become ascetics. Indulgence threatens us with destruction. We renounce indulgence only when it is hazardous to our health. We watch what we eat to stay healthy. Luxury and the pursuit of material goods have depleted our material resources. We have devised so much that is unnecessary that we're afraid our planet's resources will be exhausted. Luxury and extravagance lead to barbaric treatment of nature. Bread, which before was always treasured, now is tossed out with the garbage. Luxury and indulgence has enslaved us, enthralled us. There's the story about the man who furnished his apartment so luxuriously that when guests come they are told not to sit on the expensive furniture. See to what ridiculous states the passion for luxury leads! Instead we should follow St. Paul, who says that if we have our daily sustenance we should be content. In this there is greater freedom for both the spirit and the body.

But you call upon us to adjust to the 20th century and to make religion into a comfortable mockery. But we shouldn't tailor religion to our personal whims. We should follow ITS demands. Then what often happens won't happen to us: we won't be sorry when we look back.



Most of us make holupki only on occasions because they are a lot of work. The family usually eats them alone, they don't want anything else; but what do you serve when you want to make them part of a complete meal? With the rice in the filling another starch seems too much. However, in the U.S. the usual foods served with these Stuffed Cabbage Leaves include potato salad, corn niblets, green beans, pickled beets and either spiced or curried fruit. Tossed salad is not found on European menus and it doesn't "go" with these rolls. This month I share a recipe for spiced fruit with you. One very similar was served to us in the village Novo-Davidkovo near Uzhorod.

Quick Spiced Fruit

1 (16 oz.) can peach halves
1 (16 oz.) can pear halves
1 (16 oz.) can whole apricots
1 (16 oz.) can pineapple chunks
2 teaspoons whole cloves
1 stick cinnamon
1/2 cup molasses
1/3 cup vinegar

Drain the syrup from the fruit. Pour it into a heavy saucepan. Add 1 teaspoon of the whole cloves and the stick of cinnamon. Bring the syrup to a boil. Cook until reduced to 2 cups. Add the molasses and vinegar. Stud the fruit with the remaining 1 teaspoon whole cloves. Add fruit to the syrup. Heat until warm. Serve as a relish either warm or cold.
Note: You may use ground cloves and/or cinnamon instead of the whole cloves and stick cinnamon but the appearance will not be the same.

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July 1995

1	Romans	3:28-4:3
2	**Romans**	**5:1-10 - Sunday**
3	Romans	9:18-33
4	Romans	10:11-12
5	Romans	11:2-12
6	Romans	11:13-24
7	Romans	11:25-36
8	Romans	6:11-17
9	**Romans**	**6:18-23 - Sunday**
10	Romans	12:4-5, 15:21
11	Romans	14:9-18
12	Romans	15:7-16
13	Romans	15:17-29
14	Romans	16:1-16
15	Gal	1:11-19
16	**Romans**	**10:1-10 - Sunday**
17	Gal	3:23-4:5
18	1 Cor	1:1-9
19	1 Cor	2:9-3:8
20	James	5:10-20
21	1 Cor	4:5-8
22	Romans	9:1-5
23	**Romans**	**12:6-14 - Sunday**
24	1 Cor	5:9-6:11
25	1 Cor	6:20-7:12
26	1 Cor	7:12-24
27	2 Tim	2:1-10
28	1 Cor	7:35-8:7
29	Romans	12:1-3
30	**Romans**	**15:1-7 - Sunday**
31	1 Cor	9:13-18

BIBLE STUDY

In the reading for July 10 – Romans 12:4-5, 15:21, St. Paul teaches us that the church is like a huge living body, with individuals each performing their separate tasks like cells. People work together with others to perform specialized tasks like organs of a physical body and we are taught that this body, the church, is the physical presence of the living Lord Jesus in the world.

But just as a physical body can become sick and begin to die, the church can suffer in a similar way. When the function of a member is impaired by voluntary regular absence from worship or by behavior that injures other members, then the Body of Christ suffers a slow kind of chronic loss of vitality or a kind of cancerous infection that hurts the whole body and the church begins to die.

And we are in a particularly dangerous time of the year in the life of the church. For some the coming of summer is a signal to "goof off" spiritually. They say to themselves, "I'll take my two weeks vacation from work and my three month vacation from church." This voluntary absence from worship temporarily weakens the whole body of the parish and limits its ability to adequately minister the love of God in the world.

But the church also suffers a chronic weakness of its vitality when members absent themselves for longer periods. The excuses given may have occasional individual merit. But the fact remains that weekly participation in worship is a fundamental duty of every baptized member of the church. Only those impaired by poor health may be excused from their responsibility to attend. This is the "bottom line" on the subject and centuries of attempts to modify this responsibility have failed to alter it.

The other type of loss of vitality in the life of the church is the cancerous effect on the parish that persons have when they behave in a way that hurts the other members. There comes a point where certain behavior choices scandalize, offend, and possibly even physically harms others. This type of behavior impairs the ability of other members of the parish to carry out their normal function. Such an activity is just as deadly as prolonged absence and possibly even more so.

Members of the church must examine their pattern of attendance and their choices of behavior within the parish. Are you contributing to the enlivening of the Body of Christ or is the way you choose to live out your Christian responsibility involving the church in a slow death? As you can see, your response to this question is a life or death matter.

ALASKA FUND

Helping to send copies of The Orthodox Herald to Alaska are: Ann Worobey, Olga Kaper, Ethel Watlock, Betty Vincent, Ann Daly, Mr. and Mrs. Robert C. Kulenic, Louis Adamov, Irene Black, Anonymous (3), Eugenia Kribales. Edward Rodusky in memory of wife Anne, who died on April 13. Dr. and Mrs. Everett Campbell in memory of parents Sarah and Robert Graff and Louise and George Campbell.

CHUCKLE

Did you hear about the guy who had a big fight with his wife about whether it's all right to spend one night a week out with the boys? He doesn't think she should.

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To a little mind nothing is great; to a great mind nothing is little.